

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shephe

his life for the
John

Haugen, Rev. A. K.
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3rd Sunday in Advent

PLEASING THE LORD

Lesson: Mal. 3:1-4.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." V. 4.

Malachi, the writer of the last book of the Old Testament was a morning star, the herald of a new day. He lived in an age when righteousness and even outward morality were at a low ebb. There prevailed a deceptive imagining of peace and quietness without an inner divine reason. Sin was rampant, and it was little expected that anything of great consequence should just at that time transpire. The prophet was used to shout the warning cry to his people.

The Lord made known to them that a tremendous event was just about to take place. A messenger of the Lord would appear, and then the Lord, Himself, Jesus Christ, would appear suddenly. Were they ready to receive Him when He came? "Who can abide the day of His coming?"

When Jesus came, it was, as Malachi said "suddenly" and like a refiner's fire. Silver and gold do not come from the earth in a pure form. The metal-bearing ore must be subjected to intense heat time and again in order to cleanse the impurities from the precious metal. Similarly, in the making of cloth, the cloth must be scoured, cleansed and thickened by a process called fulling. For such, a strong soap that is death to impurities is used—fuller's soap. Afterwards the cloth is clean and can be used for many purposes.

So also with man. In his heart there are impurities of many kinds. "That which is of the earth is earthy." There is much of indifference to the will of God and often there is outright opposition to it. Because of impurities—sin—an unconverted person cannot bring an offering pleasing unto the Lord. These impurities are a vile odor in the nostrils of God. Not only is this the case of the grossly immoral person, the criminal. In such it is plainly visible even to one with a minimum of spiritual insight. They do not show love either to God or man.

But you who are reading this are not likely grossly immoral, nor criminal. That is not a surety that this message of Malachi is not for you. Take time to examine the depths of your heart. Is there anything in your soul that makes the offering of your life, your time, your talents, your gifts, displeasing to God? He is looking even now at your heart. He looks at your relationship to Him and to your fellowmen. What is your attitude to that neighbor of yours, or is it a brother, that you think is not just treating you the way he ought? Is your heart filled with Christ-like love for him so that it is your highest desire to help him and yourself on the way to eternal life?

Man is different from the inorganic metal in one great way. The metal can be forcibly put into the refining kettle and it must yield to the intense heat. The heart of man is wicked and deceitful and too often withstands the work of God in the heart. God will not use His omnipotence to force your obedience, but He does use all His persuasive power of love, to enter your heart and cleanse it as by a refiner's fire, or fuller's soap. This persuasive power He sometimes permits to show itself in kindnesses, sometimes by sickness, calamities, others' example. Most of all he seeks to lead you to repentance through His revealed Word.

Without repentance of all known sin nothing of that which you are trying to offer to Him is pleasing to Him.

The call of Malachi is a call to those of us who would be Christians today to permit the refining fire, and the fuller's soap of Christ's love to cleanse away the evil from the heart. Then shall your offer-

The Value of Bible School Training as a Preparation for the Seminary

2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The value of Bible School training as a preparation for the Seminary cannot be overestimated. At Bible School the Word of God, the Bible, is the main subject of study. If the student takes the three year course, at the end of three years he will have covered all the books of the Bible, and thus should have a general knowledge of their content. As this Word of God is also the main subject at the Seminary, the Bible School training will be a great help in the Seminary work.

Through the study of the Word the student is led to see his own sin and helplessness, and so learns to depend solely on the grace of God in Jesus Christ, both for the forgiveness of sin and for grace to be able to serve God according to His will. Thus his own Christian life is strengthened and deepened, and as his spiritual life deepens his desire to serve God grows.

Through the Bible School Luther League as well as the home and hospital visitation groups students are given an opportunity to exercise the practical side of Christian living. Often through this means the need of humanity is realized, and they are led to pray that God would use them according to His will. This desire is even deepened in the study of Personal Evangelism, based on the Word of God. This study is also helpful in dealing with the souls of men. It is true there can be no set way in dealing with souls, for each one's need may be different, but yet there are many helpful suggestions.

It has been said that the actual theology which a person receives at Bible School may not be so great, but it is often while at Bible School that the student begins to ponder the question of God's will for his life, and it is then that many young men are led to make the decision for the gospel ministry. As we look at the fields, in Canada alone, we see the truth of the words of Jesus in the ninth chapter of Matthew, "The harvest truly is plenteous, but the labourers are few." As we see the need let us thank God for those who through the Bible School have been led to prepare for the ministry, and let us pray for our Bible School that it may continue to lead the men whom God would have to serve Him in the gospel ministry.

As a personal testimony I can say that I am thankful to God, that while I was at S.L.B.I. God's call became crystalized in my heart, and I received grace to say, "Have Thy way Lord."

—Arne Berstad.

Fellowship

Like Enoch, let me ever walk with Thee,
Let me, like Mary, kneel at Thy blest feet!
Let me hold fast Thy Truth, like Timothy,
And keep the faith like Paul, all pure,
complete,

Let me, like John, stay close to Thy dear heart,

Like Andrew, at the Galilean Lake,
Rather from kindred,—than from Thee depart;

Let me, like Peter, bold confession make.
Like Stephen, grant me strength for foes
to pray

And when for me life's eventide draws nigh,
Then may Thy angels carry me away
To dwell with Thee forevermore on high!

—Anna Hoppe, Milwaukee, Wis.

ings, whatever they are "be pleasant unto the Lord as in the days of old, and as in ancient years", when His people served Him in faithfulness. Amen.

—E. H.

Lutheran Students Association Convention at Outlook

The Lutheran Students Association of the Maple Leaf Region of America held its annual conference on October 27 and 28 at Outlook, Saskatchewan the host campus being the Lutheran Bible Institute. Students from the Lutheran College and Canadian Bible Institute, Camrose Alberta; Luther College and Seminary and the University of Saskatchewan, Saskatoon gathered Friday afternoon and Saturday for two days of spiritual refreshment and Christian fellowship. This is an inter-school movement whose purpose is to make Christ real and living to others on each campus.

Complementary to a full, well-planned agenda were several activities. Mr. Loken directed two very profitable Bible Study periods, basing his remarks on the topics: David the Man—Trials, persecutions and deliverance, and Timothy the Youth—a challenge to fidelity. A banquet was held Saturday evening, followed by a social. In the absence of Rev. A. K. Haugen, Rev. Evenson officiated, assisted by Rev. J. Precht at the reception of Holy Communion. For the sermon Rev. Precht chose I Corinthians 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." At the Bethlehem Church where a message from Rev. Vinge brought conviction for frequent slothful work in the Lord's vineyard, Rev. Evenson conducted a service for the installation of the new officers, namely Ted Jacobson, president; Alex Weinbender, vice-president; Thelma Skaret, secretary and Vera Grabinsky, treasurer.

The highlight of the conference was a series of three addresses on the theme "The Faith We Live By" given by Miss. Betty Garton of Chicago, Illinois. In her first address "Do I Have Faith?" Miss. Garton dealt with crystal-clearness and fidelity on the nature of faith; its birth; the experiences of God in the processes of nature, the church and its true members, and most of all in the life of Christ. By reference to our Confession and the Catechism, she reminded us that God is personal, triune, creative, redemptive, receptive, gracious, and invincible.

In her testimony, she expressed gratitude to the Lutheran Church which had reached out to her, holding forth the Bible as the Word of God. In reading the Gospel of John, particularly John 14:2 her doubts gave way and Christ became real to her.

Miss Garton's second address was entitled, "The Great Examination Question" or "Do I Live By My Faith?" Her text was based on the Lord's thrice repeated question to Peter, "Lovest thou Me?" which Peter must have answered first lightly, the second time with an uneasy conscience and the third time in utter surrender and humility, "Lord, thou knowest all things; thou knowest that I love thee." It is when we also are in that condition, that the Lord can use us.

Finally, Miss Garton brought a message on "How Does A Christian Grow?" Growth in faith is a within compulsion—a discipline of the Holy Spirit. The channels of blessing are the Word and Sacraments. Christianity, said she, is not all a mountaintop experience but a constant struggle between flesh and Spirit. What should we do when we fail? To merely try harder always proves to be an embarrassing, inadequate answer. The only adequate answer is "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

—T. R. S.

There is one thing I have noticed as I have traveled in different countries; I have never known the Spirit of the Lord to work where the people were divided. There is one thing that we must have if we are to have the Holy Spirit of God work in our midst, and that is unity.

—D. L. Moody.

TOPICS OF INTEREST

Waiting

One of the attitudes of the Christian Should be a waiting for the coming of our Lord and Savior. Jesus tells us to be "like unto men that wait for their Lord." He expects to find us waiting.

It would be natural for us to long for His coming. The joy we have in Christ is but a foretaste of the eternal joy, and here it is interspersed with the pain we experience in our contacts with the world, the devil and our own flesh. When we rise to meet Him we shall leave these enemies behind. Sin, pain, sorrow and death shall be things of the past. We are foreigners here on earth, our citizenship is in heaven. We should look forward to the day of our repatriation. We are the bride. How natural for the bride to yearn for the coming of the bridegroom, and to look forward to the glorious and intimate fellowship in that home prepared for her by her Beloved.

All is well while we wait. Then the flame of faith is burning. But when we no longer wait...? When we no longer yearn for the day when we shall forever be saved from sin? When we begin to feel at home in the world? When we begin to live here forever? When the bride no longer thinks of the home being prepared, and when she no longer welcomes the thought of His coming? Then something is wrong. The flame of faith is going out. We begin to play with sin, and lose. We begin to conform to the world, and are swallowed up by it. Where is our witness? Where is our power? Where is the Christian? Where is the Church? When the Bridegroom comes what will He find in us—a bride, or a harlot?

Blessed are we if we wait. And we will not be idle waiting, we will be serving Him while we wait. The Thessalonians were described as serving the living and true God and waiting for His Son from Heaven. Our attitude of waiting will help us to faithfully do the work God has for us in this present world that of being living witnesses to the lost about us.

May we pray and live the last prayer of the Bible, "Even So, Come, Lord Jesus." May many others learn it because we were waiting.

—A. K. H.

"Teaching Them All Things" by Sunday School By Mail

"Go.... make disciples.... baptizing them.... teaching them to observe all things whatsoever I have commanded you." (See Matt. 28: 19-20)

The Lutheran Church takes the Lord at His word. We believe that God makes disciples in baptism. We are beginning to be more burdened with the follow-up part of the program—"teaching them to observe all things whatsoever I have commanded you." We must be more careful and thorough in our Christian teaching all the way from child to adult. God wants lives that are yielded to Him even from baptism throughout all the years.

Since we are aware of these above, we have our Sunday School by Mail to aid in reaching a people who are scattered over a tremendous land. There are so many in our land who are still not receiving any regular instruction. *What are you doing about it?* The Lutheran Sunday School by Mail, Outlook, is ready to help you in providing lessons for all the grades and Bible courses for our youth and adults. Almost 600 enrolled now; can you help make it at least 1000 by Christmas? "They that turn many to righteousness shall shine as the stars."

—G. Loken.

"Consider that this day ne'er dawns again." —Dante.

"Consider all them that seek learning." —Ecclesiasticus 33:17.

The SHEPHERD — HYRDEN

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Memorial Services at Enchant.

Clarence Magnus Howg was born January 2nd, 1922 on the family homestead farm near Enchant, Alberta. Received his education in the local school up to Grade 10. His parochial education began in his early years and continued till his Confirmation in 1935. Through his upbringing in a modest Christian home together with other favorable environments his character developed and unusual steadfastness of purpose, sense of responsibility and honor. His disposition was outstandingly friendly toward fellowmen, his quiet but cheerful manners in speech and action coupled with his sober habits, bespoke of the depth of soul which prompted all his actions in a christian spirit. It was his unwavering sense of duty that urged him in the early part of 1942 to volunteer for the Navy, finding no room in that branch of the forces he accepted his call to the army asking no quarters and receiving none.

In May 1943 he went across, as Tank Corps Tpr. in the Fort Garry Horse Regiment of Winnipeg, later partaking in the initial invasion of France.

On the 25th day of July 1944 his young soul soared to heaven borne on wings of prayer. His many cheerful messages and Biblical greetings sent to his parents and sisters from overseas is now their eternal hope and comfort. An infant sister preceded him in Glory in 1926. His parents and ten sisters are left to mourn the loss and to love the memories of son and brother. God's early blessings of Clarence's memory is evidenced by the many generous Memorial gifts from relations and friends in token of their respect for the principles he fought and died for, his attitude toward his God and eternal Savior.

Donations

Camrose Lutheran College	\$530.00
Altar for Zion Lutheran Church of Enchant	44.00
Interior fixtures for Zion Luth. Church of Enchant	40.00
Building fund for Zion Lutheran Church of Enchant	19.00
Picture of Christ for Zion Luth. Church of Enchant	13.00
Old Peoples Home, Wetaskiwin,	10.00
Old Peoples Home, Bawlf, Alta.	5.00

The Power of Positiveness

If one would be a power for good he must be positively good. The elements in chemistry which effect changes are positive elements. One cannot pickle cucumbers in buttermilk; it takes cinegar. You cannot save meat with flour; it takes salt. You cannot light a room with foxfire; it takes light. Neither can you build for righteousness with milk and cider men. Christ cannot save the world with piecemeal Christians. Men who profess faith in Christ should live the Christ life. Program Christians will never evangelize the world.

was ripe for the school to exert its influence to a much greater degree. To have 5 to 100 students thronging its halls ought not be thought impossible. Let us pray. Let us not hinder God from bringing about His own good will with our school.

—E. H.



On Sunday, August 12, friends and relatives numbering over 300 gathered at the Albert Haukedahl home to celebrate Mr. and Mrs. Hans Jensons fiftieth wedding anniversary.

Mr. and Mrs. Jenson were born in Norway and came to the United States in the nineties. They were married at La Crosse, Wisconsin August 10, 1895. In 1901 they emigrated to Bardo, Alberta and homesteaded the farm on which they still live.

Their three daughters, Clara (Mrs. O. Flaaten), Agnes, (Mrs. A. Haukedahl), Hannah, (Mrs. N. Sand), as well as nine

grandchildren were present at the anniversary.

A short program was given after which Rev. G. Ostrem presented the honored couple with two upholstered arm chairs, one from the community, and one from the children.

Also present at Mr. and Mrs. H. Jenson's golden wedding anniversary were two other couples Mr. and Mrs. T. Rorem and Mrs. C. J. Rude who celebrated their golden weddings, March 3rd, 1937, and Sept. 20, 1941, respectively. These couples are all members of Bardo Lutheran congregation.

Attracting Sinners

Travelling along a country road in a hot summer's day you may have noticed the people before you turn aside at a certain point and gather around something that was yet hidden from you. You knew at once that it was a clear, cold spring that drew them all together there. Each of them wanted something which that spring could supply. Or, you have seen iron filings leap up and cling to the poles of a magnet when it was brought near to them. The attraction of a magnet drew them to itself. So sinners were drawn to Jesus.

—Sunday School Times.

Folkekalender

Folkekalenderen for 1945 er redigeret av Olaf Holen, og trykt ved Augsburg Publishing House, Minneapolis, Minnesota.

Folkekalenderen har veret en kjærkommen gjest i mange norske hjem nedgjennem aarene. Dette aar ogsaa byder den paa meget godt lesestoff. Naar man iberegner de to digt saa er der fjorten stykker i denne lille bok. I den første del av boken finder man et digt "Vintersolhverv" skrevet av Andreas Bergsagel og en Julebetragtning skrevet av C. S. B. Knutson. Hilsningen til Amerika fra erkebiskoppen Erling Eidem er hjertevarm. "Fri etter tre aars fangenskap i japanesiske fangeleire" skrevet av Judith Ekogerboe Hyland gir et innblik i fangeskapets forhold.

Her findes litt fra sjømannsmissionen, og fra Hedningemissionen. Kirkearbeidet i Alaska er heller ikke glemt. To artikler: "Vilhelm Beck," og "Om Utvandringen fra Sogn" er ogsaa av interesse. Saa er det den innholdsrike skildring "Den Norske Kirkes status etter kampen under nazi tyranniet" skrevet av Professor dr. Theol Einar Milland.

Utemom alt dette finder man register, navn og adresse, av alle prester, lærere, misjonere, embedsmed, institutioner inden kirken, samt tekstene for kirkeaaet. Er boken verd tyve cent—eller omtrent fem og tyve cent i Kanada efter portoen og tolden er betalt? Det er knapt muligt at faa saa meget lesestoff andetsteds for pengene som dette. Bestil Folkekalenderen og høste velisnelse.

Jul i Vesterheimen

Jul i Vesterheimen, redigeret av dr. Herman E. Jorgensen, er trykt ved Augsburg Publishing House, Minneapolis, Minnesota.

Dette vakre hefte inholder Betragtninger og Skiser. Disse er skrevet av Sigurd Melvin Moe, Hild Ness Hildahl, Kristine Haugen, A. M. Sundheim, Mina Jordeth Hillestad — og "Hvad Krigen Gjaldt" fra "Haandslag." Det inholder ogsaa ni digt. Tre fortællinger skrevet av følgende, C. S. Lystig, Einar Lund, og P. Rolf Westnes.

Heftets utstyr er elegant. Omslaget er tegnet av Lee Mero, to Kunstbilag, "Jesu fødsel" av Charles J. Connick, og "Vinter ved fjordstranden" av Knute Heldner. Der

er mange fortografier og illustrasjoner.

For oss er fortellingen "En Møisommelig vandring" skrevet av vor venn pastor C. S. Lystig av serkjilt interesse. Fjellfinnen Nils Eiras oplevelse i an forrykende snestorm kan tjene, sier pastor Lystig, "som en illustrasjon av hvad hele verden har gaat igjennem i senere aar." Man er blit vant at vente at det som pastor Lystig skriver er paa klingende, vakkert norsk, — saa er tilfældet ogsaa i dette stykke.

Jul i Vesterheimen er god lesning. Den koster en dollar. Men den oppbyggende, belerende, og byder paa mange vakre bilder.

Det Evige Liv

Jeg skrev et stykke i Hyrden over to aar siden. Dete handlet om vekelse; nu vil jeg skrive om det evige liv. Det er troen paa Jesus som giver oss evigt liv. Det evige liv maa fødes i vore hjerter.

Vi lever i tider naar verden ligger i det onde. Vi er født i synd og misgjerninger og det naturlige menneske fatter ikke de ting som hører Guds rike til. Les i Johannes tre om Jesu samtale med Nikodemus—serkjilt versene fem og seks. Det maa blive en ny fødsel hos alle mennesker. Mange har faat den nye fødsel i barnedaapen. Hvad skal man gjøre dersom man har faldt bort ifra daabens gave? Vi behøver ikke at bli døpt om igjen. Pakten staar fast fra Guds side. Man maa komme tilbake til pagten med Gud.

Jeg kom ikke tilbake til Gud før jeg var 39 aar. I konfirmations alderen var jeg bestemt paa at leve for Gud, men det gik ikke som jeg tenkte. Jeg kom bort i synd og elendighet men der er redning hos Gud at finde naar man kommer som en fortalt synder. Da faar man det evige liv, det gamle er forganget, se alt er blevet nyt. Da faar man det lykkeligste liv som en arm fortapt synder kan opleve.

Saa er det somme som siger at man ikke kan vite om en er frelst her i livet men man maa vente til efter døden. Det er en feiltagelse. Johannes siger i en av sine brev "Vi vet at vi er gaat over fra døden til livet fordi vi elsker brøderne." Vi finder ogsaa dette vers: "Dette er det evige liv at det kjender dig, den eneste sande Gud og ham som du utsendte Jesus Kristus".

Lever du det nye livet
uti Jesu Kristi tro,
Er dit navn i himlen skrevet
skal du i Guds rike bo
O saa spørger jeg dig nu
Lever du?

Kunde denne lille skrivelse lede nogen til ettertanke saa er det ikke forgjeves. Dette er min bøn i Jesu navn.

Hans Nielsen.

Betania Alderdomshjem, Bawlf, Alta.

Det misundelige menneske pines ikke bare av alle de onder som rammer ham selv, men ogsaa av alt det gode som falder i andres lod. Han blir i daarlig humør ikke bare ved sine egne skyer, men ogsaa ved andres solskin.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba,

Første Nr. i December, 1945

ADVENTS ANDEN SØNDAG

Lukas 21, 25—36.

*Himmel og jord de ska forgaa
som de nu er aa skue.
Sannhetens ord de ska, det ska bestaa
tross elementernes lue,
møte vi Herren ska i ky
himmel og jord de gjøres ny
sannhet og kjerlighet setre."*

Kjere leser, naade vere med dig og fred fra Gud Fader og den herre Jesus Kristus!

Vi er nu i Adventstiden. De forordnede tekster paa de to første av advents søndager beretter om et dobbelt komme av Jesus Kristus. Det første komme er Guds søns komme i kjødet—at ordet blev kjød og tog bolig iblannt os. Da tenker vi paa julen naar vi feirer Frelserens fødselsfest. Da kom han i ringhet og saktmodighet. Om dette komme beretter første Adventssøndag evangelium, "Sig til Sions datter, se din konge kommer til dig saktmodig." Den angivne tekst som er evangeliet paa advents annen søndag beretter om Jesu annet komme, "Og da ska de se menneskesønnnen komme i skyen med kraft og megen herlighet" v. 27. Det er litt om Jesu annet komme jeg vil forsøke aa skrive denne gang, altsaa

OM DOMMEDAG

Av alle Guds aapenbarende sannheter er den om dommedag den som verden tenker minst paa. Det kommer vel for en del derav at det ser ut for verdens øine som om dommedag aldrig kommer. Allerede i apostlernes dager hørtes røster som disse: "Hvad er løftet om hans tilkommelse? ti fra den tid fedrene sov inn vedblir jo alle ting som de var fra skapningens begyndelse." 2 Peter 3:4.

En annen grunn er vel den at den ugudelige og vantro liker ikke ordet "Dommedag." De vil helst spotte ad den tanke om Jesu komme til doms over levende og døde; ti deres samvittighet frygter for dommen. De vil helst slaa den tanke hen og faa den bort fra sin bevissthet. Men det hjelper dig ikke kjere ven. Om noen av dere som leser dette skulle vere av dem som i vantro og forakt søker aa spotte, dagen vil komme sikkert ti Jesu munn kan ikke lyve og bedrage, "Himmel og jord ska forgaa, men mine ord ska ikke forgaa", sier Jesus. Herrens dag ska komme som en tyv, og da ska himlene forgaa med stort brak og himmelegemerne ska komme ibrand og oppløses og jorden og tingene paa den ska opbrennes." Peter 3:10. Men dagen og timen for Kristi tilkommelse vet ingen.

Naar vi snart to tusen aar er hengaaet siden Jesus spaaede om sin gjenkommst uten at det er sked, saa ser vi ogsaa deri Guds langmodighet. Hans villie er at evangeliet ska forkynnes for alle folkeslag over den hele jord før dommedag kommer. Matt. 24:14.

Dommedag blir en skrekken dag for alle some i vantro har forkastet frelsen i Kristus. Folkene ska engstes i fortvilelse naar havet øt breninger bruse mens menneskene faller i avmagt og redsel for det som kommer over jorderike" sier teksten vor. I John Aapenbaring 6:15 flg. Leser vi: "Og kongerne paa jorden og stormenerne og krigshøvdiager og de store og veldige og hver trell og hver fri mann gjemte sig i hulere og imellem klipperne i fjellene, og de sier til fjellene og klippene: "Fall over os og skjul oss for hans aasyn som sitter paa tronen og for lammetts vrede." Og alle hvis navne ikke er skrevne i livsens bok blir kastet i sjøen som brenner med ild os svovel og deres pine ska opstige i all evighet. — "Gaa bort fra mig i forbandede i den evige ild som er beret for djevelen og hans engle". Disse er Jesus egne ord.

Men for dem som tror paa Jesus er der ingen aarsak til frykt. Tvert imot i vor tekst sier Jesus "Men naar dette begynner at ske, da ret eder op og løft deres hoder, ti eders forløsning stunner til."

Det er nok rimelig at de troende som oplever dommedag blir betakne av redsel over det som skjer, men det blir bare for-

Smeden og hans forbønn

I en mindre by bodde der en grovsmed, alvorlig troende mann. En dag han stod og arbeidet i smien, kom han til aa tenke paa den aandelige tilstand i nabolaget. Det hadde ikke vært noen vekkelse der paa stedet i aarevis. Kirken sod næsten tom, og verdens fyrste hadde makten. Jo mer han tenkte paa det, jo større blev sorgen i hans hjerte. Tilslutt kunne han ikke lenger fortsette arbeidet, men gikk inn i sitt lønnkammer for aa legge saken frem for sin Gud i bønn.

Noen tid senere skjedde det en stor vekkelse i byen. Mange kom til omvendelse og tro. Men rent underlig var det at de nyomvendte alle daterte begynnelsen til sin omvendelse nettopp fra den dag og den time da Aanden drev smeden fra ambolten og inn i lønnkammeret for aa be om liv i menigheten.

Gi mig dit hjerte

Dr. W. Y. Fullerton fortæller følgende:

"I Cambridge talte jeg med en dame, som mange hadde forsøkt at hjelpe, uten at hun dog hadde fundet Frelseren.

"Vil De række mig Deres haand?" spurte jeg.

"Gjerne," lød hendes svar, og dermed gav vi hinanden haanden.

"Men hvorfor rakte De mig .Deres haand?" spurte jeg litt efter.

"Fordi De bad mig derom," svarte hun.

"Ja visst," fortsatte jeg. "Men nu ber Gud om Deres hjerte. Vil De saa ikke gi ham det?"

Hun hadde aldrig før set saken i dette lys; men da hun herved fik klarhet over frelsens vei, gav hun Herren sit hjerte, og hun tjener ham nu trofast."

Det er det samme Gud ber dig om. Saken er like saa enkel for dig, kjære læser!

Tryghet

"Er det ikke farlig at arbeide blandt de spedalske?" blev en misjonær i India spurt. Han har utført et velsignet arbeide blandt disse utstøtte.

Han svarte: "Det er tryggere at arbeide blandt de spedalske hvis Gud har sat mig til den opgave, end at arbeide paa noe andet sted som jeg selv har utvalgt mig."

bigaaende. En stille glede vil fylle deres hjerter da det vet deres forløsning stunner til. Naar Gud i sin visdom ikke har aapenbaret for oss tiden for Jesus tilkommelse og verdens enne, saa vil han derved vise oss hvor nødvendigt det er for enhver av oss aa vaake og bede og berede oss for hans komme. Jesus sier: "Men vøkt eder at eder hjerter nogen tid tynges av rus of svir og timelige bekymringer, saa hin dag kommer uventet over eder som en snare, ti den ska komme over alle dem som bor over den hele jord. Men vaak hver tid og stund og bed, saa I kan vere istann til aa unfly alt dette sette som skal komme aa bli staaende for menneskesønnen."

Vi skjønner hvor nødvendig det er for alle aa vere ferdig aa møte Gud. Om vi ikke oplever wommedag saa vet vi at vor dødsdag kommer om ikke saa lenge. Den samme sjeletilstaan som mennesket er i naar det dør ska det vere naar Jesu kommer for at dømme levende og døde. Det er ingen omvendelse efter døden. Les 2 Kor. 5:10. "Vi ska alle aapenbares for Kristi domstol forat enhver kan faa igjen hvad der er skeet ved legemet efter det som han har gjort enten godt eller ondt."

"O Jesus vøkt mit hjerte saa at vellyst mig ei daarer og verdens omhu og atraa mig med sin gift ei saarer
Hjelp Jesus naar at dommen staar
jeg kan bestaa med glede
da ogsaa mig til himmerik
dig evig lov aa kvede. Amen.
—O. J. M.

BARE EN GIK TIL ALTERS!

Efter A. Meibom.

"De som ønsker aa gaa til alters idag vil vere saa snild aa komme op i koret mens vi synger siste verset av denne salmen."

Salmen er snart til ende, ogsaa siste verset. Folk ser sig omkring. Nei, det er visst ingen som vil gaa til alters idag.

Jo, sannelig reiser ikke en ensom kvinne sig der borte ved veggen, og gaar langsomt op mot alterringen. Ganske kjedelig forresten. Er det saa aldeles nødvendig for henne aa gaa nu igjen? Det er jo slett ikke lenge siden siste gang hun tok del. Mulig hun bare vil "vise sig"? Nu maa hele menigheten sitte her og vente til denne ene person blir fredig; for en kan vel ikke godt forlate kirken heller, midt under denne hellige handling. Det vilde ikke ta sig godt ut.

Nu ja, en tenker saa meget, kanskje altfor meget. Det er godt at "tanker er tollfri." Men er de?

Hvad presten tenker kan ingen gjette sig til. Han forretter altertjenesten paa vanlig vis, og synes merkelig uberørt av om en eller hundre kneler ved Herrens bord. Det bør han jo ha ros for.

Men vi andre pene og velopdragne menighetsfolk sitter med en undertrykt ergrelse over aa maatte vente paa henne før vi kan komme hjem til middagsbordet og søndagsavisen! Vi kan ikke se noen nødvendighet av aa gaa til alters. Vaare protestantiske kner er blitt saa stive at det er næsten umulig aa bøje dem. Og vi har jo vært i kirke, har hørt en preken og sunget noen salmer og er særdeles vel tilfreds — med oss selv.

Kan det tenkes at vi bad for henne, den ensomme? Burde vi ikke ha gaat med henne? Hadde det, ærlig talt, ikke vært bedre om situasjonen hadde vært omvendt, at en hadde holdt sig tilbake og hele resten av menigheten var gaat til alters? Vi burde visst inderlig bedrøves over vaar tilstand.

Sitter vi ikke ofte med en falsk beskjedenhet? Regner vi ikke for meget med hvad "de andre" vil si og tenke om oss? Eller forekommer altergangen os besverlig og verdiløs fordi vi er saa kolde som mar-mor og saa haarde som staa?

Gudskjelov for den ensommes altergang! Den hellige handling gjorde sitt inntrykk paa oss. Vi kan ikke glemme: "Gjør dette til mine om mig!"

Gud rydde av mitt hjertes rot
alt ukrutts ville grene,
Gud bøje det til sig i bot
og eie det saa ene!
Gud, naadig tag fra mig hver dag
all synd og skam og nid og nag,
gjør mine tanker rene!

Der hvor altergangen ophører, ophører ogsaa menigheten. Den blir bare en kristelig foredragsforening som holder sine møter i en kirke.

("Dannevirke.")

Bibelen i hjemmet

En troende kvinde var gift med en vantroende mand, som ikke skammet sig for at haane hendes kristendom i barnas nærvær. Allikevel lykkedes det hende at opdra dem alle i Herens frykt.

Da man engang spurte hende hvorledes dette hadde vært hende mulig, svarte hun: "Fordi jeg mot deres fars autoritet ikke satte min, men Guds. Barna har alltid set en bibel ligge paa mit bord. Av den har de faat sin opdragelse. Jeg taug og lot den tale. Kom de med spørsmaal, var de ulydige eller gjorde de noe som var galt, saa aapnet jeg altid Bibelen og forsøkte at la den svare paa spørsmaalene, straffe deres ulydighet og opfordret dem til gode gjerninger. Den stadige lesning i Bibelen har frembragt det resultat som forbauser Dem."

Det er sjeldent, at menneskene ser hen til Gud for at faa livets vand, før nogle av disse andre kilder, de har søkt hen, er tørket op.

FRELSESARMEEN.

Eftersøkelsses Kontoret.

Pilestredet 22, Oslo.

Oslo den 11. okt. 1945.

Herr redaktør!

Vi vilde vere Dem meget takknemlig om De vilde vere vennlig aa finne plass i Deres ærede blads tekst for vedlagte efterlysninger efter noen som er savnet av sine paarørende.

Ærbødigst

V. E. Antonsen, sekretær.

Thomas Kaaveland (Kaveland), født i Lillesand, Norway, den 9/9 1893, savnes og ettersøkes. Mor og søster vil gjerne høre fra ham. Han reiste til U.S.A. vaaren 1911 og har som regel opholdt seg paa Vestkysten.

I mange aar var hans adresse: 80 Yester Way, Seattle, Washington, I 1930 bodde han i 193 1/2 2nd Street, Portland, Oregon. Siden 1931 har han ikke latt høre fra seg. Muligens er han reist til California.

* * *

Kristian Jakobsen, født den 18. august 1879, reiste til Amerika i 1905, søkes av slektninger i Norge.

* * *

Guro Kjøpstad, f. Bjerkestrand, fra Kvalvaag, Norge, f. den 21/4 1887 av foreldre Semund A. og Ane T. Bjerkestrand, reiste i 1907 over til Chicago, søkes i anledning arv.

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Georg Emil Larsen, f. den 29/12 1890 i Oslo, reiste til Amerika den 27/5 1910, søkes.

* * *

Thorstein Engelhart Olsen, født den 13/12 1905 i Oslo, Norge, sokes av sin far. Han var maskinist og i 1938 var han ved et av Brooklyns skibsverft. Er amerikansk borger.

* * *

Nils E. Gjerstad, født i Halså Herred paa Nordmøre, Norge, ca. 70 aar gammel, søkes.

* * *

Ludvig Johan Jensen, ca. 60 aar gammel, født utenfor Bergen, Norge, var murer av profesjon, søkes.

* * *

Gudrun Olsen Linbak (Gertrude Lindbak), født i Oslo i ca. 1885 av foreldre Hans Olaus og Theodora Fris Olsen, sist hørt fra i 1909 søkes. Hun reiste først til Galveston i Teas.

* * *

Thore (Thom or Tho) Lunde, født den 8/10 1885 paa Lunde i Haukland, Norge, av foreldre Rakel og Andreas Lunde.

I aarene 1906—1908 arbeidet han ved Northern Pacific Railway, og omkring 1910 skrev han fra Pendelthown, Oregon, U.S.A.

Ifølge opplysninger skal han siden ha bosatt seg i Big Timber, Montana, muligens som farmer.

* * *

Vi søker etter Dore Gransæther og etter avd. ektefelles barn og søsken. Disse oppholder seg i U.S.A. Dora var fra Eidskog i Norge. De ettersøktes navn er:

Mathilde Hesbøld barn, Sigurd, — Olafs barn, Jorgen, — Annas barn — Nora Olsen og henes barn og Bastian.

Likesaa søsteren Kristiane og broren Svein. Mulige opplysninger bes vennligst sendt til Frelsesarmeens Eftersøkelsseskontor, Pilestredet 22, Oslo.

De største sjele her paa jorden er for det meste disse, som er blevene store ved at bøje sig ned for at hjelpe andre.

BOOK REVIEWS

The Glory of Giving, by Grace Noll Crowell, Published by Augsburg Publishing House, Minneapolis, Minnesota. Price 75¢. Here we meet little Prudence Parker again. The author has a fascinating style of writing. This book is a delightful Christmas story. One can sense the expectancy of Christmas in the Parker home when reading the following homey, sparkling words:

"For was not the small fir tree downstairs already dressed for its high hour in its green and red and silver glory? And surely this was to be a very shining day for Prudence. She was to have her hour of glory, also, as we shall soon see."

But you must read it. It is a thrilling, moving story. When Jimmie the "worst-boy-in-town" revealed a streak of kindness Prudence said:

"I think it is the Christmas Spirit. It gets into most everybody's heart at Christmas time. It is white, and it has white wings with gold light at their tips...."

* * *

CHRISTMAS, Edited by Randolph E. Haugen, Published by Augsburg Publishing House, Minneapolis, Minnesota. Price \$1.

This is the 15th volume the American Annual of Christmas Literature and Art. It has been described as "unsurpassed for beauty and worth". There are Christmas Articles, Christmas Stories, Christmas Poetry, Christmas Photography, Art and Music. Here one can read of Shepherd life in Palestine, history of Stained Glass Window Art, Chinese Music — and an especially interesting article by Mary Aasgaard Hinderlie. This article is entitled "We have Everything." This title is the expression of little Maren Hinderlie, "going-on-four," as she contentedly whispered them as she turned over in her sleep, in the land of freedom. This annual costs one dollar, but it is worth much more than that. —V.

Circuit Meeting

Camrose Circuit met in convention at Vang congregation of the Wetaskiwin parish November 23—25, 1945. Pastor Henning Olsen introduced the theme, Matthew 20:1—16. It was stressed that the Lord desires to use only those who are truly His children. We are saved by grace, and we serve by grace. There was good attendance at the Sunday sessions.

Elections resulted as follows: President, A. M. Vinge; Vice-President, John Walker; Secretary, E. Haave; Treasurer, R. Olson; Stewardship Secretary Henning Olsen.

Prince Albert Circuit L.D.R.

"Behold I have set before thee an open door, and no man can shut it: Rev. 3:8.

Every LDR girl should be challenged by the words "The Open Door." It should mean to her: Entering open doors through Witnessing, Praying, Giving, Organized Missions. As these topics were presented at our Prince Albert Circuit LDR Convention, it opened our eyes even more to the command of Christ: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you."

How we need to let our light shine for Christ, that others may see the glorified Savior!

Officers elected as follows: President, Lucille Hanson, Weldon; Vice-Pres. Helen Hagen, Hagen, Sask.; Sec.-Treas. May Dragseth, Brancepeth; Box Work, Kristine Jacobson, Prince Albert; Worship Offering, Mildred Anderson, Fairy Glen; Treasure Chest, Alida Frostad, Parkside; Historian, Evelyn Dahl, Birch Hills.

We covet your prayers that the work we do may be directed by Christ to the glory of His Name.

Lucille Hanson.

Character is not made in crisis — it is only exhibited.

If distilleries and breweries were compelled to exhibit their finished products, no one would dare to run either of them.

Canada is spending annually 335 million dollars on beverage alcohol. "Never did so many give so much to so few for so little."

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

Christmas

The earth has grown old with its burden of care,

But at Christmas it always is young;

The heart of the jewel burns lustrous and fair,

And its soul full of music breaks forth on the air,

When the song of the angels is sung.

—Phillips Brooks.

Light In The Night

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them," Luke 2:8, 9.

It was a message of hope, faith, and courage to all mankind that the angels brought on that first Christmas night. Every year we remember it anew, and our hearts are made glad.

But surely, never before in the history of the world has that message been more vitally needed than at this Christmastide! For have not we, even as the shepherds of long ago, been "keeping watch" in the night?

It has been a long night... a night filled with fear and uncertainty; a night filled with wars and rumors of wars; a night filled with hatred and greed... and godlessness!

Oftimes in the darkness of these past horrible years the candles of our faith have flickered, and the light of our hope has grown dim. But now we approach the Christmas season. We read anew the story that is not new and has never been old. We gather in our places of worship to pay homage to the Christ Child of the manger. We spend our substance on gifts for our loved ones—Some of us buying even from the abundance of poverty. And we remember again that more than nineteen hundred years ago the angel of the Lord came, bringing light into darkness at Christmas. Can not the message come once more, in the darkness of this year's night?

"There is no night so dark," says the philosopher, "that faith cannot see a star, or hope hear the rustle of an angel's wing."

Let us look up then, and listen! The message will come to us. It will come!

Comm. Alex. M. Damon.

Letter from South Africa

Dated from Entumeni, Natal, South Africa, Oct. 18, 1945.

You will be surprised to hear from me. I have so often thought of our last visit at Rose Valley. What a blessed time we had together. My work is quite varied. Now I have been in charge of the Girls' Home here this year with the hope of someone would be called to take over this work next year and I could resume the work of nursing which I was originally called to do. But there seems to be no response from home. Not only for a matron but also for other workers. We have just heard one of our men home on furlough will be resigning due to ill health. Next year two more families go home — no one to replace them. During the war we have had no hindrances to the work — no bombs and bandits and yet this field has had no reinforcements to take the place of the pillars whom God has taken Home to Himself. And those on furlough, no one to replace the men now leaving. *Where are the Reapers?* The seed sown these hundred years is now to be harvested — but where are the reapers? It is really very serious and we wonder what can the reason be for this 'Blackout' in the South African field. We hear poor starved suffering Norway is sending 20 missionaries this year to their section of the field here. If they can do that, what shouldn't America and Canada be able to do? It ought to make them feel very ashamed if I should think, to hinder, neglect, and turn deaf ears to the cry "Come over and help us". We who are here feel very discouraged and disappointed in the response we are getting from home. Enough said! Our hearts cry out to all who can stir up some interest in

this work out here. What is the future for these people? — Mighty dark if they are to be left to shift for themselves. They are not ready for it. It is Harvest-time but where are the reapers?

John 4:35 — The four months are past long ago, — "the fields are white *already* to harvest." Yours sincerely, In Christ, Olga Guttormson.

P.S.— "Swamp the Mission Office with applications!"

From the District Department of Charities

Dear W.M.F. Members and Radio Friends. —

Congratulations on the progress of your radio work in the Saskatchewan circuits. I am sure that those who hear your programs regularly, understand the plan and need of the W.M.F. work more clearly than ever before. This fact in itself should be conducive to arousing more genuine interest. The aim in every Department is, to bring to each Ladies' Aid Member a better understanding of its work, its scope, and the need of the individual's co-operation, if progress is to be made. Let us encourage each other to have as our motive, the stretching forth of loving hands in all directions. In so doing, we also broaden our own horizons.

"This Sunday I wish to extend to you all, a greeting from the "District Department of Charities". Incidentally, I have been able to hear a few of your broadcasts from Saskatoon, though the reception is rather poor here in the Bawlf district. It seems that the voices fade away at the most interesting moments. That might easily be an unjust statement however, because what was audible certainly was very interesting. I sincerely hope that in some parts of Alberta, the reception is such that many of our W. M.F. members may share this "Worship Period" with you Saskatchewan friends.

"Getting back to the "Department of Charities"—we bear in mind that the one and only Charity Institution of our Church in Canada District is "Bethany Sunset Home", at Bawlf, Alberta. According to my records, 31 Ladies' Aids in 4 Circuits of Saskatchewan, and 38 Ladies' Aids in 4 Circuits of Alberta, remembered the "Home" last year, and we are very grateful to them for this help. Incidentally, I would appreciate so much hearing from you Circuit Secretaries of the Dep't. of Charities, with regards to how many Ladies Aids you have in the respective Circuits. Then I could estimate how many "circular letters" to send to each of you. This information seems so hard to obtain.

"It may be news to some of you at least, that at the Church's "Board of Charities" meeting in Saskatoon on Sept. 12, the unanimous decision was made, that the new structure of "Bethany Sunset Home" will be located in your own city of Saskatoon, providing that the city and Provincial authorities satisfy the requirements of the Board. The "pro's and Con's" were weighed carefully, and prayerfully, so without further comment we must support this decision unanimously. Personal sentiments have no part in such a difficult decision, at a time like this. Many years have passed, since, in my pre-school years, I remember how my sister and I used to sing little Danish songs for the first "Grandmas" and "Grandpas" at Bethany Home. Many "old folks" have been served there since then, but the need is urgent for more and better accommodation. Anyone who has cared for an invalid in her home, has a small idea of what difficulties are encountered when over twenty "old folks" must be cared for in an antiquated building. As Alfred Lord Tennyson once said, "The old order changeth, yielding place to new; and God fulfills Himself in many ways".

"Therefore it behooves us to consider the future and its possible needs. It is the hope and prayer of us all that our Church in Canada will continue to grow. May we put forth a wholehearted effort to raise money enough for an institution that is a credit to our Church and that any one

of us would be glad to live in when our turn comes to be "old folks". That is merely a practical application of Matth. 7—12: "Therefore all things whatsoever ye would that men do to you, do ye even so to them."

"How can we as W.M.F. members help in the transition period, that is, from the date of the Board's decision, Sept. 12, 1945, until the new "Home" becomes reality? It may take two years or more. We can help in a most effective way by starting now to discuss the matter. If, when the Church launches a drive for the "Building Fund", we are ready to contribute with willingness and even enthusiasm, this may also be an incentive to other organizations of our Church to remember this worthy cause.

"Here is a suggestion for you to think about, pray about and discuss at your local Ladies' Aid meetings. "Would it be possible for each Ladies' Aid in Canada District (we have some 150 active organizations on record) to make a project of raising say, \$50.00 per year for the "Bethany Sunset Home Building Fund"?"

"Just think what a lift that would be, if all the Aids in Canada District would participate.

"Let these donations be given with love rather than from a sense of duty. "God loveth the cheerful giver." This project is new; it is big; it is progressive. However, be not confused by this increased stress on financial support! Our previous endeavors must also continue. Box Work is always appreciated. It has an element of individual interest when each member of an Aid, be it near or far, will contribute an article, or her time for quilting etc. in order to send a parcel of comfort to our aged friends. With less "Overseas parcels" to pack this year, and thanksgiving in our hearts that the war is over, it will be easier to find time to pack a nice Christmas box for Bethany Home. With the "goodies" that you have sent in the past, have you ever thought to send little individual gifts? The old folks are thrilled at breaking seals and opening Christmas presents just like the rest of us. If the little parcels are labelled "for men", or "for women", it is a simple matter to write on names before they are put under the Christmas tree. God blesses these efforts, for in Matth. 25:40, we read—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Thanking you for your support in the past, may God bless you all, giving you encouragement, strength, and success in all your W.M.F. work."

Sincerely yours,

Mrs. Morris Leiren.

Dist. Sec. of "Dept. of Charities," Bawlf, Alta.

Circuit News

The W.M.F. of the Moose Jaw Circuit met in convention at Mossbank, Rev. M. Steiestol's charge on Oct. 13, 1945, with Vice-President, Mrs. J. Groettum presiding. We were very fortunate in having as our guest speaker a Missionary home on furlough, Miss Mabel Nostbakken. She showed us lantern slides of the Mission Field in Sudan, Africa, thus testifying to the need of missions. An offering was taken, amounting to \$36.20, part of which was voted to Sudan Missions. Vocal numbers were also given.

The following officers were elected: Pres. Mrs. A. G. Vinge, Torquay; Vice. Pres. Mrs. J. R. Groettum, Moose Jaw; Sec. Treas. Miss Ada R. Nelson, Macoun.

The Simplification Plan was adopted with the following secretaries: Missions, Mrs. A. S. Thompson, Mossbank; Education, Mrs. Edwin Torgunrud, Midale; Charities, Mrs. Peter Vinge, Torquay; Life Membership and in Memoriam, Mrs. Helmer Nelson, Estevan; Promotion, Mrs. J. E. Anderson, Wilcox. May God richly bless our W.M.F.

Ada R. Nelson.